CATHOLIC · ACTION ·

Vol. XXVI, No. 5 May, 1944

MY COUNTRY

REV. GEORGE HIGGINS

MARS AND MIGRANTS
N. C. W. C. ADMINISTRATIVE BOARD MEETS
ORGANIZATION SCORING
HURDLES TO PEACE
NCCS ANNIVERSARY CELEBRATION
BOARD MEETING N. C. C. M.

Month by Month
with
The N. C. W. C.

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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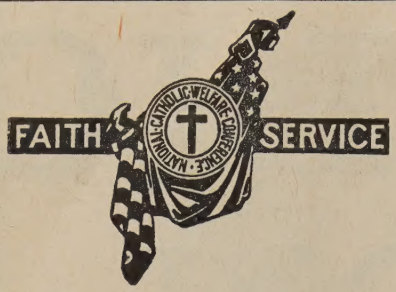

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."
—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVI, No. 5 MAY, 1944

OUR COMMON CATHOLIC INTERESTS

N. C. W. C. Administrative Board Spring Meeting Studies Problems of Catholic War Relief and Domestic Welfare

THE two-day semi-annual meeting of the Administrative Board of the National Catholic Welfare Conference took place at N. C. W. C. Headquarters in Washington, D. C., on April 18 and 19 and was attended by five Archbishops and eleven Bishops.

The whole vast program of Catholic relief being provided to war victims throughout the world, and the religious and welfare activities being carried on for the benefit of members of the armed forces, as well as various domestic, social and religious problems, occupied the attention of members of the Board. Many of the matters discussed were based on reports of the agencies of the Bishops such as the War Relief Services—N. C. W. C., the Bishops' War Emergency and Relief Committee, the National Catholic Community Service, and the various departments of the National Catholic Welfare Conference.

At the same time, the Archbishops and Bishops of the Board gravely convassed the precarious situation of the Holy Father and the Eternal City of Rome, in the battle of Italy.

The Board was heartened and spurred on by a message transmitted through His Eminence Luigi Cardinal Maglioni, Papal Secretary of State, to His Excellency the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States, in which His Holiness Pope Pius XII imparted the Apostolic Benediction, thanked the American Bishops and the Catholic people of the United States and requested a continuance of prayer and effort.

"His Holiness expresses his profound appreciation," the message stated, "for so many comforting assurances of prayer and evidences of filial devotion conveyed to him by American Bishops and faithful during the present difficult days through the Apostolic Delegation.

"The Holy Father, asking continuance of their prayerful intercession that the Divine Mercy may shorten this time of trial and suffering, imparts the paternal Apostolic Benediction to members of the American Hierarchy and their loyal Catholic people as a pledge of grateful and affectionate remembrance."

Reports of activities of the various departments of the N. C. W. C. indicated large additional tasks in every sphere of Catholic work in view of war requirements. Since the publication in this country of *Acta Apostolicae Sedis* was begun by the N. C. W. C. in September last year, it was reported to the Administrative Board that subscriptions have been received from all parts of the United States and from 28 foreign countries and territories. Many letters have been received thanking the N. C. W. C. for making *Acta Apostolicae Sedis* available, the Board was informed.

War Relief Services-N. C. W. C. reported the

establishment of numerous centers throughout the world for the provision of food and clothing and other relief to war victims, and the provision to prisoners of war of more than a quarter of a million religious, educational, occupational and recreational articles.

It also reported establishment of 81 relief centers for Polish refugees in the Near East. The organization is also serving prisoners of war in camps throughout the world, having made 798 shipments of recreational or occupational materials, religious articles and educational materials. Eight seamen's clubs are being operated and more than 10,000 books have been made available to merchant ships for the benefit of crew members.

Relief centers have been set up by War Relief Services-N. C. W. C. in England, Spain, Portugal, liberated Italy, Egypt, Malta, North Africa, Mexico, India and China.

The Bishops considered plans for post-war educational and rehabilitation projects for returning servicemen and proposed congressional legislation bearing on this problem.

The need of accelerating courses in Catholic seminaries throughout the country to make possible earlier provision of priests, due to the great drain on parishes to provide chaplains for the armed forces, also was considered.

The Bishops' War Relief and Emergency Committee reported distribution of funds made available in the collection for the Committee's work taken up on Laetare Sunday, March 19. Allotments from this fund, to be distributed by authorized Catholic agencies, went to famine victims in India, destitute Italian women and children and aged men in Egypt, and war victims in Lithuania, Spain, Poland and China, the Committee's report stated. The Committee also gave assistance to Japanese Americans requiring aid as a result of the Japanese relocation carried out by the Federal Government.

Attending the meeting were: The Most Rev. Archbishops Edward Mooney of Detroit, chairman of the Administrative Board; Samuel A. Stritch of Chicago, vice chairman and treasurer; John T. McNicholas, O.P., of Cincinnati, chairman of the Department of Education; Joseph F. Rummel of New Orleans, chairman of the Legal Department; John G. Murray of St. Paul, chairman of the Press Department; the Most Rev. Bishops John F. Noll of Fort Wayne, chairman of the Department of Lay Organizations; Karl J. Alter of Toledo, chairman of the Department of Social Action, and James H. Ryan of Omaha, chairman of the Department of Youth.

Assistant Bishops of the Administrative Board present were: The Most Rev. Bishops Thomas K. Gorman of Reno, Emmet M. Walsh of Charleston, John F. O'Hara, C.S.C., Military Delegate; Charles H. LeBlond of St. Joseph, Bryan J. McEntegart of Ogdensburg; Richard O. Gerow of Natchez, and William D. O'Brien, Auxiliary Bishop of Chicago.

The Most Rev. Francis P. Keough, Bishop of Providence, who also attended the meeting, was elected Assistant Bishop of the N. C. W. C. Education Department, succeeding the late Most Rev. John B. Peterson, Bishop of Manchester.

Also present were the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; the Very Rev. Msgr. Howard J. Carroll, assistant general secretary, and the Rev. James Lawler, assistant to the general secretary.

Scriptural Scholars To Work From Original Texts

THE committee of the Catholic Biblical Association of America which is preparing a new English rendering of the Old Testament recently revised the principles for the work by making the original Hebrew, Aramaic and Greek texts the immediate basis for the rendering instead of the Latin Vulgate. Acting on the encouragement in two Papal documents, the Confraternity of Christian Doctrine, of which the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, is episcopal chairman, suggested the revision of principles in the translation.

When finished, the work will be the first complete rendering under Catholic auspices of the Old Testament into English from the original tongues. The Douay-Challoner version, published in 1609 and largely revised in 1750, is taken from the Latin. Preliminary work on the Old Testament translation has been under way for several years, the committee revealed, with some 40 Scriptural scholars engaged in it under the direction of an editorial group at the Catholic University of America.

The Pontifical Biblical Commission, in a communication dated August 22, 1943, encouraged the rendering of the Holy Scriptures from the original text for private study and reading. In like manner, the Encyclical *Divino Afflante Spiritu,* issued last September 30 by His Holiness Pope Pius XII, on the promotion of Biblical studies, directs the attention of all Biblical exegetes to "the original text which, having been written by the inspired author himself, has more authority and greater weight than even the best translation, whether ancient or modern."

The Encyclical also encourages recourse to the approved methods of textual criticism in the establishment of the correct text and speaks favorably of "translations into the vulgar tongue, even

om the original texts themselves, for the use and enefit of the faithful and for the better underanding of the divine word."

THE third anniversary of the establishment of the National Catholic Community Service was appropriately celebrated on April 21 y a very lovely reception in the Conference ooms of the National Catholic Welfare Conference headquarters in Washington, D. C.

ird Anniversary ational Catholic ommunity Service

Church dignitaries, members of Congress, government officials, and press and radio representatives were numbered among those attending the gathering for this celebration.

The Most Rev. Amleto Giovanni Cicognani, postolic Delegate to the United States, was the uest of honor and addressed the members and iends of the N. C. C. S. present. He made spe- al mention of the manner in which the word of od and counsel of the Church has been dissemi- ated among members of the armed forces and ar workers by means of religious literature sup- lied through N. C. C. S. channels. This effort, e said, "contributes in no small way to their in- llectual and moral betterment."

"By an extensive and well-prepared program, rompted by understanding and foresight, the ational Catholic Community Service has pro- ded for an urgent need and has assumed a great nterprise.

"I have had the pleasure of visiting a few of the 47 USO operations conducted by the N. C. C. S. nd have seen servicemen and servicewomen ac- ually enjoying the facilities. They were as wel- me and appeared to act as freely and relaxed as ey would in their own homes or in one of their rish societies. All of us fully realize the im- ense spiritual value hidden in this home-like at- osphere."

The Archbishop said in conclusion that "the ork of the National Catholic Community Serv- e has been highly patriotic in a double sense: by voted service to the men and women of the rmy and Navy it has shown real practical patri- ism and devotion to the United States of Amer- a, and by this same devoted service it has mani- sted that heavenly patriotism by which men are ade mindful of God, their Father, Who is in aven. May God continue to bless your work d all who cooperate with you."

Archbishop Cicognani was introduced by the t. Rev. Msgr. Michael J. Ready, General Secre- y of the National Catholic Welfare Confer- ce, and Secretary of the N. C. C. S. Board of rustees, who revealed that the N. C. C. S. now rves approximately 6,800,000 guests monthly in its clubs in 46 states. He referred to the organization, a member agency of the USO, as "the lineal descendant of the National Catholic War Council of World War I."

Among guests of the N. C. C. S. present were Associate Justice Frank Murphy, of the United States Supreme Court; Senators David I. Walsh of Massachusetts, Dennis Chavez of New Mexico, and Joseph C. O'Mahoney of Wyoming; Representatives John M. Costello of California, Antonio M. Fernandez of New Mexico, Mrs. Mary T. Norton of New Jersey, and George D. O'Brien of Michigan; Walter T. Prendergast, of the Office of Coordinator of Inter-American Affairs; John L. Sullivan, Assistant Secretary of the Treasury; Assistant Attorney-General James P. McGranery; and Forest J. Hall, Special Assistant to the Postmaster General.

A special guest was Corporal Alfred L. Martin, 22, of the First Armored Division, U. S. Army, an outstanding war hero. Corporal Martin, whose home is in Hays, Kans., was recipient of the Purple Heart award as result of wounds received in action at Maknassey in Tunisia, and twice was decorated with the Silver Star in recognition of gallantry at Oran in North Africa.

On the occasion of the anniversary, Francis P. Matthews, chairman of the N. C. C. S. Executive Committee, sent a message to James J. Norris, executive director, extending congratulations to Mr. Norris and the staff of N. C. C. S. on their work for the servicemen and women of the nation.

AT THE closing meeting of the Catholic Conference on Industrial Problems in Brooklyn, N. Y., on April 25, Most Rev. Raymond A. Kearney, Auxiliary Bishop of Brooklyn, said:

Monsignor John A. Ryan Receives Well-Deserved Praise

"No one of us here tonight has failed to be appreciative of the years of suffering Monsignor John A. Ryan has endured as a pioneer in the field of social action. He is indeed a champion. He is a champion of justice—a champion of the common man—a champion of the teachings of the Catholic Church.

"These meetings must be a joy to him as he takes on so gracefully the years. It must be a great consolation to the heart of this great priest to see the fulfillment through the years of the truths he taught so well. What he sees here tonight, evidenced by young priests and lay people who have attended labor schools night after night during the week must indeed be gratifying to him whose influence has been evidenced in so many ways."

Lists of summer schools and summer camps for 1944, compiled by the N. C. W. C. Department of Education, will soon be available free of charge.

MY COUNTRY

By
Rev. George Higgins

"We are bound then to love dearly the country whence we have received the means of enjoyment this mortal life affords . . . the supernatural love for the Church and the natural love for the fatherland proceed from the same eternal principle, since God Himself is their Author and Originating Cause . . ." Pope Leo XIII, Encyclical *Sapientiae Christianae.*

This brief article makes no claim to originality. The writer was asked to summarize some of the main conclusions of Part I of National Patriotism in Papal Teaching (Newman Book Shop, 1944), by the Rev. John J. Wright, a work which was originally submitted to the Gregorian University in Rome as a doctoral dissertation in Sacred Theology.

VIRTUS stat in medio. Virtue, or truth, lies midway between the extremes of heresy. Admittedly, this ancient adage can be a snare and a delusion, a trap for the unwary. It can be made to do service as the last refuge of the reactionary, who will argue that he alone, of course, occupies the middle ground of truth, whereas his critics are "extremists" or "radicals." It can be called upon to serve as a buttress for the *status quo* against the forces of sound Christian social reform. The principle has been abused in the past and continues to be abused today.

Nevertheless, when properly understood in the light of Christian teaching, which alone can accurately mark out for mankind the middle ground of truth between the extremes of heresy, it is the essence of wisdom. And, as Chesterton has pointed out, with clarity if perhaps with excessive and with turgid rhetoric, it is particularly pertinent to a discussion of the Christian virtue of patriotism. "This," says Chesterton, "was the big fact about Christian ethics; the discovery of the new balance. Paganism had been like a pillar of marble, upright because proportioned with symmetry. Christianity was like a huge and ragged and romantic rock, which, though it sways on its pedestal at a touch, yet, because its exaggerted excrescences exactly balance each other, is enthroned there for a thousand years. . . . In Christendom apparent accidents balanced. . . . Patriotism is a perfect example of this deliberate balancing of one emphasis against another emphasis. The instinct of the Pagan empire would have said: "You shall all be Roman citizens, and grow alike; let the German grow less slow and reverent; the Frenchman less experimental and swift." But the instinct of Christian Europe says, "Let the German remain slow and reverent, that the Frenchman may the more safely be swift and experimental. We will make an equipoise out of these excesses. The absurdity called Germany shall correct the insanity called France."

It would hardly be an exaggeration to say therefore, that one of the central problems of our times, if not *the* central problem, is that of rediscovering, with the guidance of the Church, the middle ground of true patriotism between heretical extremes. Either of these extremes will involve mankind in perpetual and progressively more ruinous warfare. It is literally accurate in this instance that the truth alone can make us free and keep the nations at peace.

This first article on the subject of patriotism will be concerned merely with definitions. What is the true nature of Christian patriotism: What is its true object? Subsequent articles will speak of the obligations imposed on all men by this virtue and of the further problem, critically important at this moment, of reconciling national patriotism with the need for an organized international society.

Before the notion of patriotism itself can be adequately defined, it is necessary at the outset to insist on two fundamental and preliminary postulates: 1.) The primacy of the human person in social morality. 2.) The essential unity of the human family.

The rebirth of totalitarianism in our day makes it clear that these two basic truths can no longer be taken for granted. For totalitarianism, of the German and Italian variety as well as of the Communist, does not admit at all that the human person, made to the image and likeness of God and elevated to the dignity of supernatural brotherhood with Christ, is, under God, the measure o

things in the social sphere. Pius XI, in his glected encyclical on Germany, *Mit brennender ge*, phrases this first postulate as follows:

To pay no heed to this truth is to overlook the fact that the true public good is finally determined and recognized by the nature of man with its harmonious coordination of personal rights and social obligations, as well as by the purpose of the community which is in turn conditioned by the same human nature. The community is willed by the Creator as the means to the full development of the individual and social attainments which the individual in give-and-take has to employ to his own good and that of others. Also those higher and more comprehensive values that cannot be realized by the individual but only by the community, in the final analysis are intended by the Creator for the sake of the individual, for his natural and supernatural development and perfection.

The reader will note that Pius is not subscribing this passage to that other and equally deadly resy of excessive individualism which has caused ch havoc in economic life these past few cenries. On the contrary, he clearly calls attenn to the fact, so persistently ignored by the lanchester School" of Economics that there are tain higher and more comprehensive values ich can be realized only by the intervention of State. His only point, as Father Wright reds us, is that even this aggregate good of iety as such, "distinct though it may be from good of the individual and beyond the possiity of his attaining it alone, exists in subordinan ultimately to the good of the individual per- 'for his natural and supernatural development d perfection.' "

The second basic postulate strikes at the very rt of the modern heresy of racism or racial periority. It condemns not only the more obus and more cruel expression of this heresy in rmany and in the occupied countries, but like-e the more fashionable, if more subtle, type of i-Semitism which is such an unChristian disce even in the United States of America. It s that there is neither Jew nor Gentile in the s of God; that the human race, sired by Adam d redeemed by the Blood of Christ, is one. It erates the words of St. Paul in his beautiful ress to the Areopagites: "It is [God] who giveth a'l life, and breath, and all things; and hath de of one, all mankind, to dwell upon the whole e of the earth, determining appointed times, l the limits of their habitation. That they uld seek God, if happily they may feel after n or find him, although he be not far from ry one of us: for in Him we live, and move, l have our being."

In the light of these two fundamental principles, therefore, the "fatherland" is seen to be subordinated, in the plan of God, first to the human person, and secondly to the entire human community, to which "under title of common nature, each individual is bound by the general social virtues of justice and charity."

Subject to these two limitations, patriotism is a virtue which cannot be praised too highly, a virtue to which Pope Leo XIII refers as one of "two duties of the first order from which no man, in this life, can exempt himself."

The two heretical extremes between which this legitimate virtue of patriotism must make its way are equally false and equally fatal to the welfare of mankind. The first is perhaps the more obvious, for having done its part to involve the human race in two incredibly destructive wars within a single generation. It is the heresy to which Father Wright refers as the theory which "has attempted to inculcate an almost fanatical cult of the State, accompanied by a complete liturgy and requiring unconditional acceptance of the dogmas of 'national' cultures, 'racial' destinies, and patriotic isolation from the rest of the nations of men—all on a basis of the love due one's fatherland." In its most vicious and anti-Christian form it is the heresy of pure Nazism or Fascism, with all that these words mean in terms of human misery and suffering. In more respectable and less reprehensible garb it is the policy of "isolationism" advocated, even, or perhaps principally, in the United States, not merely as an *ad hoc* policy but as a legitimate and praiseworthy permanent doctrine of state. If it continues in either form to rule in the hearts of men and in the councils of nations, there can be no lasting peace.

The second heresy, equally disastrous in its consequences, though perhaps less obviously so in the short run, is the "liberal" tradition which "would appear to have begotten a reaction of curiously admixed cynicism and naturalistic idealism in the face of this patriotism run wild." In other words, it takes the path of least resistance and goes to the opposite extreme. Its slogan is superficially appealing and perhaps for that very reason all the more dangerous: "World patriotism." It "denounces traditional patriotism as the chief obstacle to the rise of a new and more tranquil social order."

The one heresy, at least in its extreme form, says that the "fatherland" is supreme and an end unto itself; the other says that the "fatherland" is a sentimental fiction which must be discarded. Catholic teaching says that the "fatherland" is neither the one nor the other.

(*Continued on page* 22)

HURDLES TO PEACE

17th Annual Conference C.A.I.P.

THE Catholic Association for International Peace at its seventeenth annual conference at Trinity College and the National Catholic School of Social Service in Washington, April 10 and 11, discussed difficulties in the way of securing a workable world organization and world peace after the war. The necessity of world organization and of European unity was taken for granted. The need of facing now the obstacles in a realistic but courageous and hopeful spirit—as a measure of the task ahead and to ward off disillusionment —was recognized as crucial by the scholars and students of international relations from throughout the country who participated in the meeting.

The dominant philosophies and ways of life as well as physical, geographical, and political factors which may affect world organization were considered in a series of papers and discussions which reflected a dark picture shot through with definite rays of light.

Our Secularist Mentality: First among the obstacles, since from its roots and noxious flowering stem the principal evils of our time, is Secularism —the deliberate exclusion of religion from interference in human relationship. The Rev. John LaFarge, S.J., executive editor of *America,* listed three aspects of Secularism's baneful effects on planning for a just international order: (1) The anti-clerical aspect of secularism which is disturbed by the fact that the Church and other organized religious bodies are an active factor in combating Axis ideologies and in planning for post-war rehabilitation and relief. (2) The ultimate and higher motivation of a just international order. "Secularism leaves peace without an adequate force to inspire men to love peace and to pursue it." (3) "The idea that ordinary morality is not concerned with the making of a tangible reality out of a juridic international order: a tangible reality in institutions, and effective institutions."

The Broad Atlantic World: The Atlantic World, powerful and deeply infected with Secularism, and its tremendous impact by reason of geographical strength and position upon the struggle for world order, was described by Blair Bolles, director of the Washington Office of the Foreign Policy Association. Mr. Bolles asserted the fallacy of the belief that development of a single market and intellectual forum of the family of peoples who dwell in nations fringing the Atlantic is suffi cient to provide this nation with security and t prevent future wars, although he paid tribute t the value of the modes of cooperation which ha been developed particularly among the America countries.

Many European problems, he said, are born i the attempts of the non-Atlantic European powe to find a place in the Atlantic world, either b advancing their frontiers or by sending the nationals to live in Atlantic countries, and he ad vocated insistence upon the unification of Europ "as a major plank in the foreign policy of th country, for the unhappiness of divided Europ constantly disturbs us and periodically shakes us

"The unity of Europe is only a factor in the go we all look toward—the political organization o the world. But the existence of political group ings of states ease the way to realization of worl organization."

An Isolationist United States: The key positio of the United States in the prevention of futur wars was elaborated on by Mr. Thomas H. Mahon of Boston.

"The prevention of a next war by the establish ment and maintenance of a just peace is possibl but uncertain," he said. "Whether such a peac can be established, or maintained if establishe depends to a great extent upon the future interna tional relations of the United States. . . . The direc tion of the foreign policy of most, if not all, th independent States of the world will depend upo the future course of American foreign policy Whether Russia will insist upon holding Easter Europe as a guaranty of her own political and te ritorial security, or, in lieu thereof, accept th collective security of an international organiz tion, will depend largely upon whether the Unite States is a party to such organization.

What to Do With Germany? The central que tion of Germany and the Future of Europe w analyzed by Mr. Joseph Matt, editor of *The Wa derer,* St. Paul, Minn., in the larger framework the joint guilt of all nations in the secularizati of civilization and its present dreadful culm nation.

Speaking of the impracticability and injusti of various plans for the extinction of Germa and of the real responsibility of Hitler and h cohorts, Mr. Matt declared, "Despite all obstac

is to be hoped that war guilt as well as war rimes will find just retribution. The German eople as a whole, as far as contributory guilt on s part can be established without a reasonable oubt, also will have to bear the consequences."

"We know this: If there is any institution able o lead Germany back on the road to peace and to obilize its constructive forces for the rebuilding f a better Europe, it is the Church. We must ove all look to the Church when we speak of the ecessity of re-educating the German people. Admittedly we have made a poor job in the field of ducation in our own country and it is fantastic o plan the task of re-educating a foreign nation. the German people cannot be reformed from ithin, if it cannot be re-educated by indigenous gencies to become again a valuable asset to Europe nd the entire human society, then all our hopes or a peaceful world are futile and we may well ive way to utter despair."

"Let us not be pessimists in spite of all ominous rebodings." Mr. Matt concluded after his comrehensive analysis of the philosophical, political nd economic divisions in Europe, "Let us coninue to believe in the possibility that under God basis will be found on which the nations may nite for the attainment of the welfare of all. he first prerequisites will be a genuine good will o peace, a truly conciliatory spirit, an honest readess to give and take."

Russian Difficulties: Reviewing the history of ommunist Russia and analyzing the accusations hich have been made against her with regard to is war and the future peace, Dr. Waldemar urian, editor of *The Review of Politics,* Uniersity of Notre Dame, outlined what he condered to be the real difficulties to the cooperation ith Russia which is indispensable to world order. hey are:

"1. Russia's distrust of the so-called capitalist orld continues. Therefore, the tendency of Rusa is to act alone and without consultation, asming that she was herself not informed. 2. ussia does not understand the importance of free ublic opinion and discussion. She believes that lutions can be simply imposed by governments. e overestimates the voices of opposition in the nited States and in England. 3. Russia underitimates the proclamation of ideal aims. She gards such proclamations as glittering generalies which she interprets as favoring her policies, nd if that point of view is not accepted, as hypocsy. 4. Russia's Foreign Policy is directed from ove—therefore, sudden changes and adaptations changed conditions are made easy, and they apear as ruthless cynicism and macchiavellism. veral lines of conduct are followed at the same me—annexationism, e.g., and internationalism."

"Cooperation with Russia will be very difficult, especially if Russia continues to play the decisive part in winning this war,"—but not impossible, Dr. Gurian stated. "Considerations of power can stop Russian expansionism—Russia needs a rest, a pause. Russia's influence can also be checked if other powers adopt a policy which would increase confidence in them."

Imperialism: The Rev. Gerard Yates, S.J., of Georgetown University, described the problems of the Pacific World and of Imperialism in relation to international organization and emphasized the necessity of patience and gradualism in any attempt to change the colonial pattern.

"Our task is to assure orderly progress," he said, "by providing a pattern of economic integration which will serve the interests of both East and West, and a system of political control that will be flexible enough to lead the colonial peoples to progressively higher levels of civic organization. Gradualism should be the watchword, and every care should be taken neither to delay nor unduly to accelerate the development toward political and economic maturity."

Material and Moral Force for Peace: How to put force at the service of justice and peace in the post-war world was the problem to which Dr. Charles O'Donnell, chairman of the C.A.I.P. Post-War World Committee, addressed himself. The success of such an aspiration, Dr. O'Donnell contended, will depend on the extent of economic and political cooperation that is achieved by the United Nations.

"Prompt and wise decisions about political, economic and social questions by the United Nations in the immediate post-war years will bring in its wake a readiness to support these decisions with force, if necessary. . . . But as long as political and economic uncertainties overhang the post-war world that long will nations be reluctant to give up the ultimate support of their natural sovereignty which is their military might."

The Rev. Edward A. Conway, S.J., of Regis College, Denver, Colo., spoke on the parallel seven-point statements on peace principles signed by representative Catholic, Jewish and Protestant leaders from among the clergy and laity, last October, as an effective challenge to secularism and a sign of hope for a peace settlement based on the sovereignty of God and the prime applications of the Moral Law. Outlining the progress which this "Pattern for Peace" had made in being accepted by general public opinion, Father Conway declared that religious leaders of all three groups have long recognized the great and compelling duty to develop opinion among the citizens of their respective faiths on the basis of the peace programs proposed by each group.

"The time has come," Father Conway said in

(*Continued on page* 22)

MARS AND MIGRANTS

Immigration Items

AND Still the Refugees.—One of the newer governmental agencies is the War Refugee Board, established by the President on January 22, 1944, and which functions under the Department of the Treasury. Its august membership is composed of the Secretary of State, the Secretary of War and the Secretary of the Treasury, and its Director is Mr. John W. Pehle, formerly Director of Foreign Funds Control. It is strictly an emergency board and its function is to rescue those in danger of death in the occupied countries. Attachés appointed by the State Department and approved by the War Refugee Board are to be assigned to each American Embassy and Legation to assist in carrying on this work.

A proposal now being considered by the Board is one to establish "free ports" to which refugees could be admitted without any formality whatever through the same sort of legal fiction as governs the "free ports" to which foreign merchandise can now be brought without payment of duty, to be held for a temporary period before being shipped elsewhere. Theoretically such foreign merchandise is not considered to be in the country. In the same way it is proposed to bring in refugees for a temporary period until they can be returned to their former homes without danger. They would have no residence rights, their status being the same as that of prisoners of war.

Westward Ho for the Portuguese.—If the small Portuguese quota (only 440 annually) becomes exhausted this year the N. C. W. C. Bureau of Immigration will not be surprised, for it is a very long time indeed since the Bureau handled so many applications for immigration visas under the Portuguese quota. Times are good in the Naugatuck valley of Connecticut, to which so many former Portuguese immigrants have gone to live and work; the wheels of industry are whirling; wages are high and what more natural for the family-loving Portuguese than to consider this the proper moment to send for wife and children, or for brothers and sisters, or even to help an occasional cousin across the ocean to a better economic life on this side? Even the necessity of filling out those forms that come by the yard and which must be typewritten on both sides of six copies, followed by a journey to Washington for questioning by the Interdepartmental Visa Review Committee, fails to act as a deterrent. Perhaps the Portuguese are thinking that if another holocaust comes to Europe their little country may not again be so fortunate as to continue to sit beside the Atlantic in security and peace, almost the only European point of contact with the outside world, and may be reckoning that the Western Hemisphere is a safer place for their families and friends.

The Trials of Travel.—You may remember that we have been stating for a long time on this page that the N. C. W. C. Bureau of Immigration has, through stress of circumstances, found itself evolving into a sort of super travel agency, concerned not only with assisting people into the country but assisting people out of it. The latter, oddly enough, is now often the more difficult of the two.

Take the twelve White Sisters, for example, whom we are trying to get to North Africa where they are badly needed as replacements to staff the hospitals that are caring for the soldiers in Algeria and Tunis. This is the work of months. To begin with, two of the Sisters are in the United States and ten of them are in Canada. Also to make matters a bit more difficult, one of those here is an American and one is a Canadian while of the ten in Canada, nine are Canadians and one is French. So the procedure runs something like this: First, since North Africa is a combat area, military permission for the Sisters' entry must be obtained from that theatre of the war. This request is presented through the Joint Chiefs of Staff by the Passport Division for the American and by the Exit Permit Unit for the others. The the Canadian who is living here must have an exit permit and the French Sister in Canada must receive advisory approval for the issuance of a transit visa through the United States and the passports of all must be presented a few days prior to sailing so that the military permission to enter North Africa may be stamped on them. In the meantime the Spanish Embassy must cable Madrid for authorization to issue transit visas through Spanish Morocco; the French Delegation, Committee for National Liberation, must get permission to issue the French visas, and after both these are obtained the passports must be presented

the Portuguese Consulate in New York with evidence that plane reservations from Lisbon to Tangiers have been made for the Sisters, as not until then will the Portuguese cable for authorization to issue transit visas through Portugal. Quite a little chore, don't you think? And we've omitted all the frills from this bare recital.

Sisters from France.—The well-known *Gripsholm* had, it seemed, scarcely reached New York and discharged the American repatriates it had brought from Japan (or rather from Goa, where the *Gripsholm* and the *Teia Maru* exchanged their passengers) when it was off again, this time to Lisbon, carrying the Vichy diplomats who had been interned at Hershey, Pennsylvania, and to bring back the American officials whom Vichy had turned over to the Germans for internment. There had been little publicity about the trip and it was not until the day the ship left Lisbon on the return journey that the N. C. W. C. Bureau read a little paragraph in a newspaper which mentioned that some nuns had arrived without baggage to board the vessel, having been brought from internment camps in France. The Bureau immediately thought of the two groups of American nuns whom it had tried so hard to get back from France in 1941 after the German invasion and who had subsequently been interned at Vittel. So it called the Special War Problems Division of the State Department immediately to ask if they were on board. The Special War Problems Division said it wished it knew but that it hadn't as yet received the list of the passengers. Two days later, however, the list arrived, and the two groups of nuns (Sisters of the Presentation from Springfield, Illinois, and Daughters of the Holy Ghost from Putnam, Connecticut) were found to be among the passengers. It really seemed like quite a reunion, even though the Sisters and the Bureau had never met before. It was fine to know that after all the worry about them, they were back, safe and sound.

Too Many Domenicos.—Pride in family names is often misplaced, as has doubtless been observed before. At any rate, too many of the same names in one man's family came near causing quite a bit of inconvenience recently to an Italian who was just about to realize his dream of becoming a legal resident of the United States. All the preliminary steps were completed; he had passed the stiff test of appearing before the Interdepartmental Visa Review Committee; the Consul in Montreal had approved his documents; the Canadian Government had given consent to his entry; he had come through the pre-examination with flying colors; and then came the unexpected blow. The Consul wrote to inform him that as a person who had previously been deported, he would have to apply for and receive permission from the Attorney General to reapply for admission before he could be granted a visa. The man brought his troubles to the Bureau's New York office, which had been handling his case, and explained that he had a third cousin of the same name who *had* been deported in 1933 and that furthermore, the name of this third cousin's mother was the same as the name of *his* mother. Fortunately the first names of the two fathers were different. Also, and fortunately, he had an old passport which had been issued to him in Ottawa on August 16, 1933, whereas the official records showed that his cousin of the same name had been deported from New York to Italy on August 1, 1933. The matter had to be fixed up without delay as the man's draft board release, permitting him to go to Canada for the necessary visa, was due to expire in two or three days but the Immigration Service came to the rescue with an official statement that this man had never been deported, and he was once more on his way.

Our New Citizen Soldiers Overseas.—Mr. Henry B. Hazard, of the Immigration and Naturalization Service, who returned not so long ago from ten months overseas where he went to confer citizenship on aliens in our armed forces in accordance with the privilege granted in the Second War Powers Act, has many interesting stories to tell such as do not ordinarily accompany the granting of naturalization. The work, he relates, "was done in Nissen huts, amid howling blizzards, on lurching ships on the high seas, on hospital sickbeds, in cork forests and on blazing deserts. I have naturalized a contingent of Navy men in a remote fjord in Iceland, a Netherlander in my tiny cabin on a British ship in Icelandic waters, and an applicant quarantined in a hut with a number of his comrades on account of German measles. I recall an occasion where the applicant and his witnesses at the time of his induction were wearing gas masks because of an air alarm."

Mr. Hazard stresses the fact, however, that whether the naturalization over which he presided consisted of a single applicant being inducted into citizenship or reached hundreds at the same station, he saw to it that as far as possible proceedings were conducted with as much dignity as though they were being heard before the judge of a court in this country.

Better Men for Better Times.—The Bureau heartily recommends to all those interested in good citizenship, the reading of "Better Men for Better Times," prepared by the Commission on American Citizenship of Catholic University. It is a magnificent and thought provoking presentation of the ideals which should guide every American.—*N. C. W. C. Bureau of Immigration.*

N. C. W. C. Family Life Pamphlets Translated and Used in South America

Two of the pamphlets on family life distributed by the Family Life Bureau of the National Catholic Welfare Conference, have been translated into Spanish by Senorita Raquel Tejeda Lawrence, of Santiago, Chile, and are in demand by Catholic Action groups in Argentina as well as Chile. The pamphlets, made available to the Women's Branch of Chilean Catholic Action through the N. C. W. C., are: "The ABC of Religion," prepared by Sister Mary McGrath, of Marygrove College, Detroit, for the National Catholic Conference on Family Life, and "A Holy War Against the Enemies of the Home and the Nation," by the Rev. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, N. C. W. C.

A letter from Senorita Tejeda who, through the publications' secretariat of the Women's Catholic Action Association, has done much to inform Chileans on Catholic thought in the United States, reports that orders for more than 5,000 copies of "The ABC of Religion" have been received from Argentina. To quote her own words, this Chilean Catholic "seeks to strengthen the spiritual bond between our countries because here, as elsewhere in South America, knowledge of the spiritual resources of the United States is very limited in comparison with its material resources."

Nation Mourns Death of William Cardinal O'Connell

At the age of 84 His Eminence, William Cardinal O'Connell, Archbishop of Boston, died at his residence in Boston on April 22. His Eminence, who for so many years was a leading citizen and churchman of the nation, was ill only a week. His death followed this brief illness from bronchial pneumonia.

Masses of Requiem and prayers were offered in all the churches of the Archdiocese of Boston for the repose of his soul, and services throughout the week culminated with the offering of a Solemn Pontifical Mass of Requiem in the Cathedral of the Holy Cross, Boston, on Friday, April 28, His Excellency, the Most Rev. Amleto Giovanni Cicognani, the Apostolic Delegate to the United States, celebrating.

Tributes to Cardinal O'Connell and expressions of sorrow were voiced by church and civic leaders throughout the nation, both Catholic and non-Catholic, in all walks of life.

Cardinal O'Connell was born at Lowell, Mass., December 8, 1859, the seventh son and the youngest of 11 children. He was ordained at the age of 25; made a Domestic Prelate with the title of Right Reverened Monsignor at the age of 37; consecrated Bishop of Portland, Me., at 41; elevated to Archbishop in 1906 at the age of 46; and created a Cardinal at 51.

He has served as a scholar, music composer, educator, diplomat, orator, author, administrator and counselor during his career, and his achievements in all these fields have been marked with great success. Love of country has been second only to love of God throughout his life. His rewards were achieved through tireless labors, wise counsels, hard study and fearless defense of the sacred principles he always has held so dear.

Recurrent illness several times interrupted his schooling, but he was ordained in Rome in 1884 a year ahead of schedule. He continued higher studies and then accepted pastoral assignments. Cardinal O'Connell was a brilliant lecturer at the Catholic Summer School of America and the following year was called to Rome as Rector of the North American College. This was a very difficult assignment, excellently executed, and after six years' service he was named Bishop of Portland, Me.

Month by Mon

Cardinal O'Connell was offered the post of Metropo of the Philippine Islands but not required to accept a 1905 was sent by the Holy See as its special envoy t Emperor of Japan. Upon the completion of this missio was raised to the dignity of an Archbishop and made adjutor to the Archbishop of Boston with the righ succession. After his succession, in 1907, he reorga and placed on a new basis of greater efficiency virtually institution in the archdiocese. The Cardinalate was ferred upon him in November, 1911.

Typical of the many tributes paid this Prince of Church in the days that have just passed is a portion o statement made by His Excellency Archbishop Cicog "For more than four decades the beloved Cardinal's personality had a definite influence in the life of the Ch His eloquent words of wisdom and counsel were throughout this country and were appreciated in the can spheres. Fortunately the Cardinal's exceptionally talents of mind are in some degree preserved to histo more than 11 volumes of collected writings. As a P of the Church he knew his high and noble dignity with his neverfailing energy courageously defended upheld his lofty Catholic ideals."

May his soul rest in peace!

Youth Views Family Life—New Pamphlet Of Youth Department, N. C. W. C.

"Youth and the Catholic Ideals of Marriage and F Life," published by the Youth Department of the Nat Catholic Welfare Conference, is now available. It co of the text of 10 papers by Catholic college students a youth panel of the Family Life Conference, held earlie year at the Catholic University of America.

The papers, prepared under the sponsorship of the W ington Region of the National Federation of Catholic lege Students, discuss what the school, the parish, the and young persons individually can do to assist you preparing for marriage and family life.

CATHOLIC ACTION—Monthly Publicat

"We have grouped together, under the National Cath olic Welfare Conference, the various agencies by whic the cause of religion is furthered. Each of these, con tinuing its own special work in its chosen field, will no derive additional support through general cooperation.

—From the 1919 Pastoral Letter of th Archbishops and Bishops of the U.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, ch of the Administrative Board and episcopal chairman Executive Department; Most Rev. Samuel A. Stritch, bishop of Chicago, vice chairman of the Administrative and treasurer; Most Rev. Francis J. Spellman, Archbis New York, secretary of the Administrative Board; Most John T. McNicholas, O.P., Archbishop of Cincinnati, ep chairman of the Department of Education; Most Rev. F. Rummel, Archbishop of New Orleans, episcopal chairm the Legal Department; Most Rev. John J. Mitty, Arch of San Francisco, episcopal chairman of the Department of olic Action Study; Most Rev. John F. Noll, Bishop o Wayne, episcopal chairman of the Department of Lay Or

n the N.C.W.C.

hlet on Federal Aid to ation Issued by N. C. W. C.

ponents of legislation which would provide a Federal dy for education are not at all discouraged since their effort was forestalled in the United States Senate, and ertain that succeeding Congresses will be called upon to der the issue, as "practically every session of the Na- Legislature" has since 1918.

is warning is voiced by the Rt. Rev. Msgr. Edward B. n, Vice Rector of the Catholic University of America, pamphlet entitled "Federal Aid for Education," just shed by the N. C. W. C. Department of Education and ble at 10 cents a copy, 15 for $1, 50 for $3, postpaid.

he question of Federal aid to education is an issue with n every American citizen should become familiar," ignor Jordan writes, "one that he should follow with nt care, lest he wake up some fine day to discover that s surrendered the education of his children into the of a soulless and conscienceless bureau which has no regard for his rights than has the Fascist or Nazi State. e all, Catholics must do whatever lies in their power as ican citizens to see that that day never arrives."

ides discussing the Federal aid proposal in general, ignor Jordan reviews the Senate action on Bill No. 637, "was to all intents and purposes defeated" when the e voted to recommit it for committee action.

nsignor Jordan's review of attempts to secure Federal tion aid legislation ranges from the days when estab- ent of a Federal Department of Education, with a Sec- in the President's Cabinet, was proposed, down to the effort, which has been based on a "war emergency" . He lists the National Education Association as one he most vociferous advocates of Federal aid" and re- n attempt to undermine Catholic opinion during con- tion of Senate Bill 637 by the National Commission for Defense of Democracy Through Education, which has ame address in this city as the National Education iation.

IONAL CATHOLIC WELFARE CONFERENCE

Most Rev. John Gregory Murray, Archbishop of St. piscopal chairman of the Press Department; Most Rev. Karl er, Bishop of Toledo, episcopal chairman of the Department al Action; and the Most Rev. James H. Ryan, Bishop of , episcopal chairman of the Department of Youth.

Right Rev. Msgr. Michael J. Ready
General Secretary
Very Rev. Msgr. Howard J. Carroll, S.T.D.
Assistant General Secretary
Rev. James Lawler
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor

Opinions expressed in articles published in this maga- ne are to be regarded as those of the respective con- ibutors. They do not necessarily carry with them the rmal approval of the Administrative Board, National tholic Welfare Conference.

Dr. Shuster Elected C. A. I. P. President

Dr. George Shuster, president of Hunter College, New York City, was elected president of the Catholic Association for International Peace at the close of its Seventeenth Annual Conference at Trinity College, Washington, April 10-11. Dr. Shuster succeeds Dr. Francis E. McMahon of the University of Chicago. Other officers elected were: Thomas H. Mahony, Boston attorney; the Rev. Wilfrid Parsons, S.J., professor of Political Science at the Catholic University of America, and Sister Raphael of the Trinity, S.N.D., professor of history at Trinity College, vice presidents; the Rev. Lucian Lauerman, director of the National Catholic School of Social Service, Washington, treasurer; and the Rev. R. A. McGowan, assistant director, N. C. W. C. Social Action Department, executive secretary. The deliberations of the two-day Conference of the Association on "Forces in the Peace Crisis: Commonwealth or Chaos" are described in the article, "Hurdles to Peace," on page 8 of this issue.

New Booklet on Sterilization Issued By N. C. W. C. Family Life Bureau

"Sterilization in the United States" is the title of a new booklet just published by the N. C. W. C. Family Life Bureau. Written by the Rev. Edgar Schmiedeler, O.S.B., Ph.D., director of the Bureau, the booklet is divided into three parts. The first showing the status of eugenical sterilization in the United States up to the year 1943, inclusive; the second deals with the question of heredity and eugenics; and the third, with the morality of sterilization. A statement of the solution is given in the concluding section. In this chapter, Dr. Schmeideler writes: "Sterilization cannot be accepted as a means of human betterment, a method for improving the race, nor can it be accepted as a means of saving expense to the State. It is ethically wrong—it is as morally wrong as would be the 'liquidation' of the unemployed to solve the problem of unemployment." The writer then goes on to state the case for prohibition of marriage or segregation as the ethical means for preventing defectives from reproducing themselves.

Sterilization in the United States is priced at 25 cents a copy, with a discount of 20 per cent on orders of $5 or more, plus postage in all cases.

Mid-Western N. F. C. C. S. Holds First Congress

The first regional meeting in the central midwest of the National Federation of Catholic College Students, attended by 260 students and faculty moderators representing nine schools in Kansas, Missouri and Nebraska, was held at Marymount College, Salina, Kans., April 14 and 15.

The Most Rev. Frank A. Thill, Bishop of Concordia, celebrated Mass at the opening of the Congress and welcomed the delegates. "It is a wise plan that has brought you here to confer quietly and thoughtfully," Bishop Thill said, "on the very important question of your part in the gigantic task of post-war salvage and rehabilitation. Because you are Catholic college students, vitally aware of the Church's ideals and methods in meeting the calamities of history, in healing broken hearts and minds, you are especially equipped to render great service not only to your respective communities but to the country at large and even to the world."

Sessions of the Congress covered discussion on "Transition from War to Peace," International Relations, Rural life, and Inter-Racial Relations.

An interesting sidelight of the conference was the participation in discussions of two Chinese, an American Japanese, Puerto Rican and Mexican student representatives.

The Rev. Paul F. Tanner, director of the Youth Department, N.C.W.C., and national Chaplain of the Federation addressed a general session on the "Aims and Purposes of the NFCCS."

NATIONAL COUNCIL CATHOLIC WOMEN

Organization Scoring—Diocesan Activity—Notes from the Field —With Our Nationals

DIOCESAN COUNCILS HOPE TO SCORE—100 PER CENT IN '44!

SPURRED on by the slogan of the Campaign sponsored by the N. C. C. W. National Committee on Organization and Development—"Make Your Organization Score—100 per cent in '44"—reports continue to be received from diocesan councils regarding their activities in order that the goal of 5,000 affiliations may be reached.

In a recent issue of the Springfield Diocesan Council *Bulletin,* Miss Margaret Hughes, diocesan president, suggests that the difficulties of wartime "should be used as 'Stepping Stones' rather than 'Stumbling Blocks' to promote the work of the Council, because it is Prayer, Sacrifice, and Action that are the means through which Catholic Action is practiced. . . . Don't become too engrossed in material aids that you sacrifice your interest in normal council activities, but rather make it a part of your program. Keep united—for in unity is strength. . . . Be a part of your Bishop's program. Remember that you receive just what you give—your parish council program will be just as interesting as you make it." Eighty-five per cent of the parishes in the Springfield, Illinois, diocese are affiliated.

The April 23rd issue of the Monterey-Fresno edition of the *Register* contained a splendid message addressed to the Catholic women of the diocese, "Do You Know Your National Council?" Describing the Diocesan Council of the National Council of Catholic Women as a bond of affiliation between the numerous Catholic women's groups within a diocese, the article goes on to say, "Acting as a general clearing house for Catholic Action, and the medium through which the Bishop guides the aims of organized groups, the diocesan unit of the National Council serves as an organization through which the Catholic women of the diocese may speak and act as a unit on all matters of public interest. The national body, composed of diocesan units, throughout the United States, furthermore, provides assistance for Catholic women in meeting problems of a national and international scope."

The Monterey-Fresno Diocese is over 65 per cent affiliated at the present time.

Copies of an editorial "Accepting the Invitation," which appeared in *The Catholic Sentinel,* together with an appeal for their affiliation with the Archdiocesan and National Councils, are being sent to pastors throughout the Portland Archdiocese, by the President of the Archdiocesan Council, Mrs. R. W. Chapman. The editorial states, "The one effective way for Catholic women to participate in that supreme apostolate of the Church is to work actively and harmoniously, first in the altar societies and similar organizations of their own parishes, and then, through the medium of these parochial organizations in the Archdiocesan Council of Catholic Women. Through membership in the Council the many parish organizations for women become as so many strong and powerful links in a chain that binds together in challenging solidarity the Catholic women of the whole Archdiocese. . . . The plan for complete mobilization of the great spiritual power of the Church in America has been presented to the Catholic laity. It is for the laity, men as well as women, to carry out that plan through organizations which carry out the aims and purposes of the National Catholic Welfare Conference." The organization chairman "hopes to have new affiliations to report" at the annual spring meeting.

EL PASO EXTENDS ITS DIOCESAN COUNCIL PROGRAM

At a meeting of the Catholic women of the diocese, held April 12, the Most Rev. Sidney M. Metzger, Bishop of El Paso, called upon the Diocesan Council of Catholic Women to assist in putting into effect several recommendations of the Conference on the Spanish-speaking People of the Southwest and West, sponsored by the Social Action Department, National Catholic Welfare Conference, in San Antonio last year. Ninety per cent of the Catholic population of the Diocese is composed of Spanish-speaking peoples.

In order to implement these recommendations in every parish and to develop a Catholic Action program in existing parish societies of women a campaign to increase affiliations with the El

Paso Diocesan Council of Catholic Women and the National Council of Catholic Women was begun in March by a pastoral letter in which Bishop Metzger made the El Paso D. C. C. W. the official medium for Catholic Action for the women of the diocese, urged the formation of parish councils, and requested the cooperation of the Diocesan Council in catechetical work and in recruiting and developing youth leaders.

In addition, His Excellency travelled throughout the diocese, a distance of 1700 miles, encouraging the women in this worth-while work.

Miss Ruth Craven, assistant executive secretary, N. C. C. W., was invited to the Diocese to assist the Diocesan Council of Catholic Women, and with Miss Genevieve Riley, diocesan president, visited the five districts of the Diocese. A report on the campaign was given at the special meeting of April 12, which was attended by 33 priests and 250 representatives of Catholic women's organizations.

Among women's societies newly affiliated with the diocesan and national councils are nine from Spanish-speaking parishes. In parishes where there are no societies of women, altar societies are being formed which will be affiliated with the diocesan and national councils.

Catechetical work in the diocese is being extended by the organization of the Confraternity of Christian Doctrine, of which the Rev. Lawrence Gaynor has been appointed director. At present, the Confraternity program will emphasize the training of lay teachers, the development of religious vacation schools, and religious discussion clubs for Catholic boys and girls in public high schools.

The revised Baltimore Catechism has been selected as the text for Confraternity classes. A standard course of training for lay catechists has been adopted and teacher training classes will be conducted with the assistance of the Missionary Catechists. Of assistance in this work will be the Spanish editions of Confraternity material published by the Confraternity of Christian Doctrine.

The Youth Committee of the Diocesan Council will sponsor parish troops of girl scouts, particularly in the Spanish-speaking parishes.

A monthly bulletin in English and Spanish will be issued by the El Paso Diocesan Council of Catholic Women to its affiliated societies.

An annual retreat for the Catholic women of the Diocese has been arranged at Loretta Academy, August 22.

Announcement was made that the annual meeting would be held in the fall.

Mrs. J. Leslie James, national Board member, attended the special meeting, and reported on the national Board meeting held in Washington last November.

CONVENTIONS SHOW SPLENDID RECORD OF ACTIVITY

Toledo

One of the interesting reports given at the annual meeting of the Toledo Diocesan Council of Catholic Women, held in February, was the furnishing of a chapel for Italian war prisoners.

This meeting, postponed last autumn because of the Stamp Drive then in progress, "was one of our most successful and enthusiastic meetings, due, I think, to the interest which was aroused during the Stamp Drive," says Mrs. John J. McCrystal, diocesan president, in sending in the report.

The convention was well attended by women from all over the diocese as well as by women in Toledo. One group of ten women came over 100 miles to the meeting and others from distances of 50 or 60 miles.

The reports of the chairmen showed outstanding work, particularly in patriotic endeavors. One group of Toledo women have had a bond-selling booth in one of the large downtown stores for the past year, and have sold well over $100,000 worth of bonds. The women of the parish units of Toledo are assisting at the USO-NCCS club there.

The Red Cross report, gathered from the seven deaneries, showed that the Catholic women were serving on County Executive Committees, as production chairmen, as instructors in Nurses' Aides, first aid, home nursing and surgical dressings, and also as supervisors and workers.

The project for the chaplain to the Italian war prisoners consisted in collecting and making supplies needed in the chapel, including linens and vestments. The prisoners themselves had built an atlar and decorated the chapel.

Featured speakers at the luncheon meeting were the Most Rev. Karl J. Alter, Bishop of Toledo; Mrs. Clarence J. Carlin, president, Cleveland Diocesan Council of Catholic Women; and Miss Anne Houck of the Toledo Council of Catholic Nurses. The Rev. M. J. Doyle, diocesan spiritual director, addressed the morning meeting.

Monterey-Fresno

Organization was the keynote of the spring conference of the Monterey-Fresno Diocesan Council of Catholic Women, held in Fresno, California.

The Most Rev. Philip G. Scher, Bishop of Monterey-Fresno, addressing the women, paid tribute to organization as having been chiefly responsible for the material and spiritual success of the diocese during the past decade. While the material had been the chief emphasis in the past,

"we can now lay added emphasis," said His Excellency, "on our spiritual organization along lines to meet the post-war cry of our people for the true peace of Christ."

Mrs. Marie McKinnon, in her president's report, paid special tribute to the work of the women in the parishes. "We in the parishes are the foundation upon which our splendid organization rests, and it is our responsibility, despite the many obstacles and trials inevitable in war, to support our organization wholeheartedly." Because of the difficulties in wartime travel, Mrs. McKinnon recommended that deanery presidents keep in close touch with parish units through correspondence, making them feel they are contributing their share to the deanery program. "Our Council needs the help of every Catholic woman in the Diocese," said Mrs. McKinnon.

She asked that the Catholic women take a special interest in the Spanish-speaking people, especially those now coming into the community.

An appeal for the War Savings Stamp Campaign of the National Catholic School of Social Service was made by Mrs. McKinnon and by Mrs. Jennie Uniacke, national Board member, who also reported on the San Francisco Archdiocesan Council meeting she had attended.

The part Catholics have played in the development of the history of the United States was traced by Colonel Louis L. Roberts, commanding officer, Fourth Air Force Replacement Depot, Hammer Field, principal speaker at the meeting.

Detroit

A splendid record of wartime activities was given by the Detroit Archdiocesan Council of Catholic Women at its annual convention, attended by nearly 900 women.

Commenting on this report, the Most Rev. Edward Mooney, Archbishop of Detroit, said: "Surely the work we do for our country and the relief of the suffering is susceptible of being done from a religious inspiration and is all the better for having been done from a religious inspiration."

The reports of so many and varied activities, the Archbishop said, indicate "the harnessing of power which Catholic women have for any emergency."

The record of work for God and country included more than $1,600,000 sold in war bonds, 10,651 pints of blood donated to the Red Cross, and 217,614 sandwiches provided at the USO, where volunteers contributed 17,368 hours of work.

Religious projects were also sponsored successfully; 25 Mass kits and 3,000 religious packets were given to military chaplains; 73,716 pieces of literature distributed, and $10,463 collected in bonds for the National Catholic School of Social Service.

One chaplain, stationed with the Seabees on the "tropical isles," recipient of several donations of literature from the Council, expressed his gratitude by sending a check to the Committee on Libraries and Literature to use for other chaplains.

Ten thousand Christmas book lists were distributed by this Committee last winter to encourage the buying of worth-while books as Christmas gifts. A special display of pamphlets and magazines for children was exhibited at the convention.

In salvage, 156,435 pounds of fats, 48,494 pairs of hose, and 3,446,604 pounds of paper were collected and turned in.

Two hundred and eighty members have been certified in home nursing. Nine classes are now in session for adult groups and five for junior groups. Eighteen classes have been completed. A campaign to recruit additional nurses and students continues.

Spiritual and cultural activities were well represented in the reports given. Days of Recollection were attended by 3,176; Holy Hours, 2,294. Home shrines are to be found in 9,610 homes, while in 421 homes, the Sacred Heart has been enthroned. Sixty Mass Circles have been formed.

One hundred and sixty-one discussion clubs have functioned during the year, the groups studying international relations, peace, family life, the liturgical year, feasts of Our Lord and of Our Blessed Mother.

Four sectional meetings were held on Youth, Day Care of Children, Organization and Development, and Bulletin and Publicity.

Resolutions adopted expressed a determined stand against birth control propaganda, the employment of working mothers, Equal Rights Amendment, sex education, and federal aid to education.

A resolution of support was adopted for the League of Religious Assistance to Poland. The Most Rev. S. Woznicki, Auxiliary Bishop of Detroit, is the founder of the League.

One of the interesting sidelights of the convention is that the chairman in charge of the information booth was as frequently asked questions on equal rights, birth control, and federal aid to education as she was on the program and location of events.

Mrs. Harry A. Lombard was reelected president.

Commencement Day of the National Catholic School of Social Service, May 14, 1944, will begin with Mass at the Apostolic Delegation, celebrated by His Excellency, the Apostolic Delegate. Msgr. Ready will confer the diplomas, and Msgr. Ryan will deliver the Commencement Day address.

Notes From the Field

The National Council of Catholic Women entertained the members of the Inter-American Commission of Women at a tea at national headquarters on Pan American Day. Delegates from Bolivia, Chile, Colombia, Cuba, Ecuador, Haiti, Honduras, Mexico, Peru, Venezuela, and the United States were present. A packet of material, descriptive of the National Catholic Welfare Conference and of the National Council of Catholic Women as well as material published in Spanish by various departments, was given to the delegates. Among the guests at the reception were the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, N. C. W. C.; the Rt. Rev. Msgr. Michael J. Ready, general secretary, and the heads of Departments and Bureaus in the National Catholic Welfare Conference and of the National Catholic Community Service; the Rt. Rev. Msgr. John O'Grady and members of the Standing Committee of Diocesan Directors of Catholic Charities; Mr. Wilbert O'Neil, president, and members of the Board of Directors of the National Council of Catholic Men; and Mrs. R. A. Angelo, president of the National Council of Catholic Women.

An interesting and challenging meeting was held by the Catholic Association for International Peace during Easter week in Washington; an account appears in this issue of Catholic Action. Inevitably, as the discussions following the papers progressed, one became very much aware of the necessity of international cooperation after the war and of international organizations through which nations could cooperate with each other. Miss Lynch and several members of the staff attended various sessions.

From the Chicago Archdiocesan Council of Catholic Women comes an interesting monthly letter sent to members of affiliated units as well as an excellent "Handbook on Organization of Parish Councils."

The Spokane District Councils of Catholic Men and Women jointly sponsored a one-day "Catholic Family Life" meeting the latter part of April. A display of pamphlets on family life was planned to supplement addresses and discussions.

From Los Angeles comes word that the Parish Leaders' Institute, to train leaders in Catholic Action, are increasingly popular, as is the Speakers' Bureau. There has been, too, an increased attendance at deanery meetings. At the meeting of Deanery No. 3, a display of shrines made by school children and of "Catholic Symbols in Every Room of the Home" was featured. Workers for the Red Cross War Fund Drive have been recruited through the Council. One of the projects of St. Boniface Parish, Anaheim, is the maintenance of a religious pamphlet and book rack in the bus station. Subscriptions to *America* and *The Tidings* have been given to the Anaheim Public Library.

Over 125,000 hours in Surgical Dressings and over 105,000 hours in knitting for the Red Cross from Pearl Harbor to August 15, 1943, are among the phenomenal figures in the report of wartime activities of Catholic women of the Milwaukee Archdiocese appearing in Volume 2, Number 2, of *The Council Chronicle*. An interesting article on "Parish Libraries" is also in this issue.

With Our Nationals

The Christ Child Society has just held a meeting to discuss spring activities at the Christ Child Fresh Air Farm for Convalescent Children, Rockville, Md., which home is fulfilling a special wartime duty by taking care of children between the ages of 6 and 12 whose home conditions are such that the children cannot get proper convalescent care and rest following acute illness.

Members of the PSWK, the Polish equivalent of the WACs, visited Washington, D. C., during March.

The Catholic Daughters of America, at the recent meeting of their Supreme Directorate, passed resolutions in opposition to federal aid to education, to birth control propaganda, to harmful comic magazines, to indecent motion pictures, to the Equal Rights Amendment.

The Supreme Directorate expressed its interest in post-war education plans for youth's readjustment to school life and occupational retraining, its active cooperation in combating juvenile delinquency, its furthering of racial tolerance, its interest in the welfare of labor, in a just and lasting peace based on Christian principles, commending particularly the Seven-Point Peace Program.

Resolutions were also adopted on foreign relief, blood donors, victory gardens, salvage campaigns, war bonds, infantile paralysis, cancer, "black markets." Other resolutions dealt with the Chaplain's Aid Association and the National Catholic Rural Life Conference.

The April, 1944, issue of *The Bulletin* of the National Catholic Women's Union contains a number of articles on the family, among them "My Ten Children," which outlines the blessings of large families, and "What Fools We Women Be," which describes marriage as the best career open to women.

Your prayers are requested for the repose of the soul of Miss Johanna E. White, supreme secretary, Ladies Auxiliary, Knights of St. John, notice of whose death has just reached us.

NATIONAL COUNCIL CATHOLIC MEN

Board Meeting

Field Notes

N. C. C. M. BOARD OF DIRECTORS MEETS

ON April 15, the Board of Directors of N. C. C. M. held its annual meeting at N. C. C. M. headquarters in Washington. The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, was present in his capacity of Chairman of the Lay Organizations Department of N. C. W. C. Mr. Wilbert J. O'Neill presided.

One highlight of the meeting was the re-election of the present officers and board members.

Plans were drawn for a vigorous campaign in the field to organize new diocesan Councils, and to prepare quarterly bulletins summarizing the activities of the Council, for transmission to the ordinaries of the country.

The Board also adopted new by-laws for the Council, which will soon be published.

The Executive Secretary made a special report on the work of the Council during the past year, the Field representative gave a report on his work, and the Assistant Executive Secretary made a special report on the advances made during the year in the N. O. D. L. work that is undertaken by the Council.

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NATIONAL COUNCIL OF CATHOLIC MEN

(Department of Lay Organizations, National Catholic Welfare Conference)

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MOST REV. EMMET M. WALSH, *Assistant Episcopal Chairman*
National Headquarters: 1312 Mass. Ave., N. W., Washington, D. C.

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WILLIAM C. SMITH, *Assistant Executive Secretary*
JOHN G. BOWEN, *Field Representative*

Mr. O'Neill, in accepting his re-election to the presidency, said that it is his hope the Council will increase its affiliated membership during the coming year, for its aim is to coordinate existing organizations of laymen in the various dioceses, and not to supersede any of them.

AN INVITATION FROM CHRIST

On Sunday, April 16, at every Mass in every parish in Toledo and environs an eight-page leaflet entitled *An Invitation from Christ* was handed to every one of approximately 18,000 men. It was one item in the opening of a deanery-wide campaign for members by the Toledo Council of Catholic Men.

"Eighteen thousand Catholic men," reads the first page of the leaflet, "are living in the 47 parishes and missions of Lucas and Fulton Counties. Eighteen thousand men! Good men, able men—but not organized men! Eighteen thousand men united in Faith—but not in action! Kneeling together in Church—but not standing together among men!

"Therefore our Bishop has established the Toledo Council of Catholic Men. By his mandate he has made it official Catholic Action for the men 'to do good, to spread the Faith, to restore Christ to the schools; to the shop; to the office; to the farm; to the professions; to public life.' Our homes, our families, the future of our children demand it!"

The same day, at Rosary Cathedral in Toledo, an assembly of 1,800 men were addressed by Most Reverend Karl J. Alter, Bishop of Toledo, inaugurating the campaign.

Pointing out that Catholic men are united in their religious belief but not sufficiently united in action to apply their faith to the problems of everyday life, Bishop Alter told the members of the Council that its purpose is to bring God back into political life, economic life, educational life and social life.

"Religion has been shut up in the sanctuary and divorced from the counsels of statesmen, business men, labor men, educators and social thinkers," Bishop Alter said, "with the result that there has been, as Pope Pius XI sorrowfully declared, first an apostasy from Christ in public life and

hen a degradation of man and all society. Brutality and war with all their evil consequences, such as we witness today, are merely the final episode in this progressive desertion of a Christian world from the way of life marked out by Christ and His gospel."

Making it clear and unmistakable that the Council of Catholic Men is not merely a "protest" organization, Bishop Alter declared: "We may have to protest against flagrant abuses at times, but our chief purpose is to be constructive. We want to build up, not merely pull down. We want to create something better than we have now. We want order against disorder in economic life, stability against disintegration in family life, health against sickness in the nation, virtue against vice, and many other things which will make it possible for us to live as Christian men in a decent social environment."

Copies of *An Invitation from Christ* are available at Headquarters for affiliates who write for them.

MANUAL OF INSTRUCTIONS

Your own parish or your own organization of men will find the *Manual of Instructions for the Council of Catholic Men* just what you need to explain how Catholic men may accomplish many good works in the lay apostolate. The Manual is the result of years of experience with groups of men all over the nation and is not a book of theories. It is in use in several dioceses and is printed by each diocese from type kept standing by National Headquarters so that minor changes may be made to suit special circumstances.

The booklet contains 28 pages, 8½ x 11 inches, printed in double columns, in question and answer style. Here are some of its sub-titles: "What Is Catholic Action'?" "What Works of Catholic Action May Be Done By a Parish Council of Men?" "What Is the Connection Between the Holy Name Society and the Council of Men?" "What Are the Duties of the Parish Representative for Catholic Radio?"

A companion booklet is the *Pastor's Outline for Training Laymen Leaders.* It also is 8½ x 11 inches, printed in double column.

The *Pastor's Outline* is for the use of the parish priest in training leaders among the men. Its purpose is to convince the layman that he is needed in the apostolate of Catholic Action and to show him how the principles of Catholic Action may be put into practice. It is divided into eight lessons to be given by the priest to the men over a period of eight weeks. Some of the titles of the lessons are "What Is Catholic Action?" "The National Catholic Welfare Conference." The Bishop, the Clergy and the Council of Men," "The Duty of the Layman toward the Council of Men," "Practical Works for Any Parish; for a Rural Parish; for a Large Parish."

Since the booklets are printed for individual dioceses they are not available for general distribution. However, Headquarters has a few on hand which may be purchased by affiliates for two dollars for a pair consisting of a copy of the *Manual* and a copy of the *Pastor's Outline.*

LISTENING POSTS

The Holy Name Union of Phoenix, Ariz., has six successful radio listening and discussion clubs going now. The clubs are composed of from eight to twelve members and meet at one another's homes. Their purpose is to listen to the CATHOLIC HOUR and discuss what they have heard.

Interest is keen. Some groups meet on Sunday afternoon and listen to the broadcast together, after which they discuss it. In others, the members listen individually to the broadcasts at home and meet later during the ensuing week for discussion. The discussion in either case is aimed at familiarizing the member with the content of the addresses so that he may be better informed and able to discuss the matter with confidence when the occasion arises.

This practical use of the CATHOLIC HOUR might be extended to the HOUR OF FAITH and similar programs and is an activity recommended by Headquarters to all affiliates.

A more complete description of listening posts may be found in the *Manual of Instructions for Diocesan Councils of Catholic Men* under the title "Catholic Radio." Copies of the *Manual* may be had for one dollar each.

ON THE STREET

The Catholic Evidence Guild of New Orleans reports that in its sixth year of outdoor speaking it has ten laymen who are licensed speakers.

The Guild sets up its "pitch" every Sunday afternoon from 5 to 7 o'clock in Jackson Square in front of old St. Louis Cathedral in New Orleans where it inaugurated its current season with the Way of the Cross.

The record does not show, nor can it be discovered, how many persons have become interested in the Faith by the work of the Guild, but it does show that between November, 1939, and April, 1943, a total of 3,440 listeners were at the pitches and 6,000 leaflets and pamphlets were distributed.

Every Tuesday evening throughout the year the Guild meets for instructions by the Spiritual Director, followed by a practice talk by a guildsman who is "heckled" by the "crowd."

Sheed and Ward's *Training Outlines* is the chief text used, supplemented by Conway's *Question Box* and other standard works.

The National Council is prepared to offer help to its affiliates interested in Guild work. Write for a copy of a pamphlet entitled *The Catholic Evidence Guild.*

CATHOLIC RADIO WEEK

Throughout Texas during the week of April 16 to 22 three outstanding speakers were heard over state radio networks as a result of the efforts of the San Antonio Archdiocesan Council of Catholic Men and the Texas State Council of the Knights of Columbus.

On Texas' first Catholic Radio Week programs the Most Reverend Robert E. Lucey, Archbishop of San Antonio, spoke on "The Church and the Peace" over WOAI and the Texas Quality Network on April 22. The series was opened April 17 by Rev. John Sharpe, C.M., vice rector and professor of ecclesiastical history at St. John's Seminary, San Antonio, whose subject, "The Church and the Home Front," was delivered over KFJZ, Fort Worth, and the Texas State Network.

Lt. Col. Edward J. Burns, chief of chaplains for the four-state San Antonio air service command, addressed listeners over KTSA, San Antonio, on April 19 with the subject, "The Church and the War Front."

This is the first observance of a Catholic Radio Week in any part of the country as far as National Headquarters is informed. Other affiliates are urged to develop similar plans and are offered the services of the Radio Bureau of the National Council of Catholic Men in doing so. Whether your organization covers a whole diocese or a single parish, a week of special attention to the apostolate of the radio might be set aside and much good accomplished.

FROM THE FIELD

Lay Priesthood—"Through the lay apostolate of Catholic Action you Catholic men have become a lay priesthood to do the work of the Church," declared Archbishop Robert E. Lucey in addressing the quarterly meeting of the Victoria deanery of the San Antonio Archdiocesan Council of Catholic Men in Victoria, Texas, on March 12, attended by 200 men.

Referring to the establishment of Catholic Action as a stupendous development of the past thousand years, His Excellency went on to define the need of a lay apostolate. Dwelling on the historical background, he explained how the Church in the first few centuries had only secular priests to carry on her mission. He called them the First Order. They ably fulfilled the needs of those days. But as time went on other needs arose—those of preserving and maintaining the finest things in civilization, namely, music, art, literature, the Scriptures, and missionary activities. The secular clergy found it impossible to fulfill these needs. This, therefore, necessitated the establishment of the Second Order in the Church, namely, the religious. In the last three centuries another need presented itself. The Church began to lose influence with the laity, in the sense that questions of education, politics, economics, labor, etc., were regarded as not within the province of the Church. The laity regarded the Church as rather a sacramental society whose duty was to concern itself only with the administration of the sacraments. The ultimate result of this false philosophy led to great harm to the Faith.

The need of restoring all things in Christ led

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC Network) every Sunday 6:00 p. m. E.W.T.

SALUTE TO VALOR!

A series of radio dramas based on the most memorable and exciting stories of our day—stories of the heroism of men and women who gave their lives for God and country.

May 7 *"North Atlantic Testament."* Chief of Chaplains William R. Arnold will pay a tribute to the chaplains at the conclusion of this broadcast.

May 14 *"Dark Secret."*

May 21 Watch the Catholic press for details.

May 28 The first of a series of talks by prominent Catholic laymen.

These radio dramas are presented by a professional cast, and with a full symphony orchestra provided by NBC, to play the incidental music.

THE HOUR OF FAITH: (Blue Network) every Sunday 11:30 a. m. E.W.T.

May 7 through May 28

REV. RICHARD GINDER

Father Ginder will deliver each Sunday an informal talk on some phase of Catholic thought or doctrine.

A musical program performed by a male quartette, and violin, harp, and organ, directed by the noted young American composer, Paul Creston, is one of the features of these broadcasts.

the establishment of the Third Order, the lay ostolate. Pope Leo XIII and Pope Pius XI laid e foundations with their great encyclicals and us XI crystalized the movement in the establishent of Catholic Action.

Mr. Robert J. Bauer, deanery president, preded at the Victoria meeting.

In Oklahoma—Thirty-six officers and members Parish Councils of the Oklahoma City and ulsa Diocesan Council of Catholic Men made a ne day retreat at Villa Teresa in Oklahoma in nnection with the annual election of diocesan ficers. Mr. O. A. Hederle was elected diocesan resident, succeeding Mr. John F. Eberle of Oklama City.

Most Reverend Francis C. Kelley, Bishop of klahoma City and Tulsa, attended the retreat ncheon and conferred the Knighthood of St. regory upon Mr. Eberle.

Star Gazers—A Catholic Action call of adult en in Chicago made an informal survey in five arishes and noted that about 33 1/3 per cent f the men at Mass were using neither missals, rayer books nor rosaries. They were merely oking around most of the time. Then they found ne parish in which 50 per cent, or more, were sing Leaflet Missals, put in the pews every Sunay by the Holy Name Society. This suggested ction, and now three more parishes are doing ne same.

National Headquarters recommends this as a ood work for every affiliate. Write us for inormation about Leaflet Missals and how to get en to use them.

Thank You! The rare virtue of gratitude pays ividends. When radio stations carry the CATHLIC HOUR and the HOUR OF FAITH they do not ceive a penny for it. They give the time free, st as the National Broadcasting Company gives ne time for the CATHOLIC HOUR free and the lue Network, Inc., gives the time for the HOUR F FAITH free.

Every once in a while some station discontinues ne of these programs. We believe that in most ses a few letters of thanks while the programs ere being carried would have kept them on the r.

You can do a good work by having the men your organization write short letters of thanks. ut do it now! You don't know when your sta- n will decide to drop the program, and when it es, a dozen letters of protest will be too little d will be too late.

"Thank you" is an expression which pays big ividends and we urge you to make the investent now.

NEW CATHOLIC HOUR RADIO DRAMA

The new series of CATHOLIC HOUR radio dramas, dealing with the wartime heroism of Catholics in defense of their country, has been highly praised.

The National Council of Catholic Men, which produces the programs, carried on the country-wide network of the National Broadcasting Company, has received many letters from well-known officials of radio and members of the entertainment world, praising the new series.

The famous weekly publication of the amusement field, *Variety,* in a review of the first program, stated:

"First in a new series of dramatic productions marking revised format on the CATHOLIC HOUR earned a place among the best things of this kind ever to hit the airlanes. Father Mulvey's (the Rev. Timothy Mulvey, O.M.I.) script, Herbert Rice's direction, the moving and intelligent narration by Barry Kroger and the all-round excellence of the cast and production staff added up to a moving half-hour reflecting war in all its grimness."

The broadcast concerned the letter written to Jackie, his 5-year-old son, by Lt. Comdr. John J. Shea, who met his death when the airplane carrier *Wasp* was sunk by the Japanese in the Pacific. The *Variety* review continued:

"His letter to his 5-year-old son, widely published after Commander Shea's death, provided the solemn, tearful climax. Read with restraint and sincerity, the hero's missive constituted a worthwhile message to all 'Jackies' everywhere, counseling love of country, family and church. Father Mulvey's script built up to the climax skillfully, giving full evidence of Commander Shea's love of his family and the pleasures he hoped to return to, and using the officer's own words, telling of his affection and pride in his ship, his crew and the Navy . . .

" 'Letter to Jackie' set a standard hard to beat."

We also quote from a letter:

"I would like very much to receive a copy of the 'Letter to Jackie' which was read over the CATHOLIC HOUR program yesterday, April 16. I think it was one of the finest things that has been put on the air.

"Please permit me to cite an experience which will demonstrate just how effective that part of the program was. My family, which includes an 11-year-old boy and a 4-year-old boy, were having dinner during the CATHOLIC HOUR program. When the letter to Jackie was read there was complete silence. Both boys listened intently. At the completion of the reading of the letter our 4-year-old boy looked up at us and said, 'Gee, I like that man.' Could any tribute to the letter be greater?"

My Country—*Continued from page 7*

Having rejected both of these two extremes, therefore, how does Catholic teaching define the true nature of patriotism and its true and proper object?

Briefly, patriotism is a form of charity. It is that *preferential* charity which is directed towards those people with whom one shares a "national good." It is the love of one's "Nation." The difficult word in this definition is the word "Nation." What is meant by "Nation" in the true Christian traditional use of this elastic word, as opposed to the perverted meanings which have been grafted on it by heresy?

Father Wright's descriptive definition reads as follows:

> . . . a group of men united by the desire of living in a social community, whether or not they possess a common political organization of that community, and sharing a sense of historical and cultural solidarity based on a community of traditions, problems, characteristics, and aspirations, as well as a sense of a common vocation thanks to which they enjoy a group existence which makes them recognizable as a people apart in the international community.

Closer examination of this inclusive definition will reveal that Father Wright, in arriving at the traditional teaching of the Church, has rejected three false theories of what constitutes a nation and, in their place, has added a descriptive analysis of the true origin and nature of the nation, as this is the object of national patriotism. His general position is that the "nation" is constituted by factors in the psychological and moral order, rather than the "biological" or "juridical" order.

Accordingly, he rejects the pseudo-scientific theory which says that the "nation" is determined exclusively by "natural frontiers" or by a common "language," as well as those more vicious totalitarian theories of Nazism and Fascism, the first of which argues that "race" alone determines nationality and necessarily constitutes "the fact of the fatherland," and the second of which holds that juridical factors, or the "State," are the exclusive determining factors.

All of these theories are grounded in a materialistic concept of society, whereas the Catholic theory of the "nation" as the proper object of the virtue of patriotism gives primacy to the freedom and intelligence of man. This does not mean that man is "free to accept or forego membership within the natural society." Not at all. For man is a social animal by nature, and society, therefore, is necessary for man. It does mean, however, that the requirements of nature "by which the national societies come into existence are exigencies of *human* nature, and therefore work in subordination to its requirements and consistently with the intelligence and freedom characteristic of that nature."

The "nation," therefore, is a particular society brought into existence by a mixture of human needs, a society whose members share "a sense of historical and cultural solidarity based on a community of traditions, problems, characteristics, and aspirations. . . ." The "fatherland," understood in this sense, Father Wright says, "may be thought of as a co-parent of the individual's personality, and especially of his intellectual self, even as his progenitors are the parents of his physical self."

When directed towards such a society or "quasi-family," therefore, as its proper object, and when duly subordinated to the demands of individual human personality and to the unity of mankind, national patriotism is a Christian virtue of the highest order. It is a virtue whose claims and obligations no man may disregard with impunity. It imposes on every citizen definite moral duties, duties which will be considered in detail in a subsequent article.

Hurdles to Peace—*Continued from page 9*

urging the holding of community programs on the "Pattern," "to unite all those streams of public opinion, which, providentially, are all flowing in the same direction. None of that force and flow need be lost. The *Pattern,* as I have said, embodies the core of all the religious peace programs.

Being Better Neighbors: Speakers at a special luncheon session were the Most Rev. Paul Yu-Pin, D.D., Vicar Apostolic of Nanking, China, and Henry Grattan Doyle, director, Washington Inter-American Training Center, who dealt with aspects of cultural relations with which Catholics are especially concerned.

The need for more careful preparation of textbooks dealing with Latin America was emphasized by Dr. Doyle, who described the results of research which a committee of American educators, of which he was a member, recently undertook for the American Council of Education. The committee reported numerous shortcomings, especially with reference to Latin American customs and history, in the textbooks used in United States schools. The general failings in the preparation of textbooks in the Latin-American field, he said, can be laid to a "lack of definite, adequate, expert knowledge" by some textbook writers, and the failure of textbook publishers to submit manuscripts to competent criticism before publication

Christianity's Opportunity: "Christianity is anding before the opportunity of centuries," ishop Yu-Pin declared in his address, in which he ıd traced the laborious and relatively unfruitful ork of the Church in China during seven cen-ıries, through many difficulties involving oriental ılture and traditions, which have recently been eared away. "China is in its process of recon-ruction. Almost everything remains to be done -education, social works, medicine, industry, the ress. China cannot possibly accomplish the task one. Its very magnitude demands international ıoperation. Whether a Christian influence will ıould China or whether she will be turned over to ıganism or worse, depends not on China but on hristians. . . . The laborers are few. How ter-bly few! Five thousand priests among 500 mil-ın souls!" Bishop Yu-Pin declared, pleading for ıilled lay people as well as priests and nuns.

"The Christian century is dawning, but only if hristians the world over recognize the oppor-ınity and come to take it," Bishop Yu-Pin con-uded. These final words epitomize the realiza-on which dominated the entire meeting of the ssociation—expressed in different urgent terms ıd in a wider sense by Pope Pius XII, when he id, "An hour like the present—so full of pos-bilities for vast beneficent progress no less than ır fatal defects and blunders—has perhaps never en seen in the history of mankind."—*Catherine haefer.*

THE BOOKSHELF

Our Sunday Visitor Press, Huntington, Ind.: *Christ is Losing his World,* Lon Francis. (pp. 104.)

A pamphet marshalling up-to-the-minute facts on the religious, moral and spiritual "State of the Union." It names the names of the enemies of the Church now doing their best to calumniate Her.

Longman's Green and Co., New York, N. Y.: *The Eucharist, The Mystery of Holy Thursday,* Francois Mauriae. (pp. 75.)

The penetrating reflections of a talented writer and devout Catholic on the sublime truths enunciated in the liturgy of Holy Thursday.

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May, 1944

7–14—National Family Week.
8–11—Liturgical Week, Atchison, Kans.
11–12—Catholic Press Association—annual convention, Milwaukee, Wis.
19, 20, 21—National Council of Catholic Nurses—annual convention, Pittsburgh, Pa.
21–26—Catholic Hospital Association of the United States and Canada—29th annual convention and 2nd Wartime Conference, St. Louis, Mo.
22–23—Catholic Conference on Industrial Problems, Butte, Mont.

June, 1944

5–9—Rural Life School of the South, Alexandria, La.
19–23—Rural Life School for Priests, Atchison, Kans.
24–28 and 29—Elementary School Institute, Washington, D. C.
26–29—Rural Life School for Priests, Stillwater, Okla.
27–29—Rural Life School for Priests and Sisters, Peru, Ill.

July, 1944

24–29—Summer School of Catholic Action, San Antonio, Tex.

August, 1944

21–26—Summer School of Catholic Action, New York, N. Y.
22–23—Catholic Biblical Association of America—national meeting—Notre Dame, Ind.
24–25—Confraternity of Christian Doctrine—eighth annual meeting of the Archdiocesan and Diocesan Directors—Notre Dame, Ind.
28–Sept. 2—Summer School of Catholic Action, Chicago, Ill.

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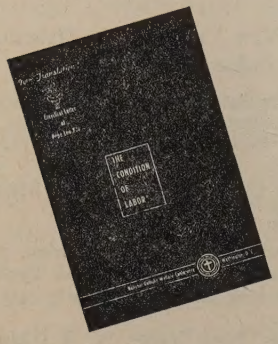

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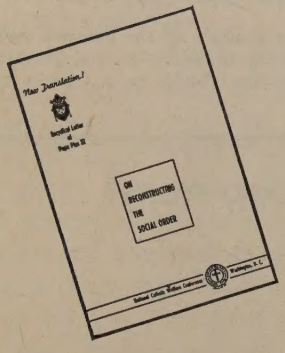

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